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There is, there can be, no greatness in things, in material things of themselves. The greatness is determined entirely by the use and disposition made of them. The greatest greatness, and the only greatness, in the world is unselfish love and service and self devotion to one's fellow-men.

—*Ralph Waldo Trine.*

Great minds, like heaven, are pleased in doing good,
Though the ungrateful subjects of their favours
Are barren in return.

—*Rowe.*

"What is Jainism."*

BY

Jainadharmabhushana Brahmachari Sitala Prasadji.

Editor "Jain Mitra" Bombay.

JAINISM, the religion of the Jina or Jinas, means the religion of the conquerers. But the conquest meant is not the conquest of warriors or of earthly territories. A Jina is one who has conquered the passions, the enemies of the soul. (1.)

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* This article is the substance of a lecture lately delivered at the Tinkunia Park ASSAM under the Presidency of Mr. Mullan A. C.

(2.) It is Truth and therefore eternal. Jains believe like Aristotle in the eternity of the Universe which consists of a group of substances which also are eternal. "Nothing is destroyed and nothing is created" is an ancient maxim.

(3.) The antiquity of Jainism has been freely acknowledged by European scholars. It is much older than *Buddhism* which is quite different from it. Dr. A. Guerinot of Paris says: "Concerning the antiquity of Jainism comparatively to Buddhism, the former is truly more ancient than the latter." The inscriptions of Hati Guha and the statue of Kaniska or Ajatsatru discovered by Mr. Jayaswal in the Mathura museum show that Jainism flourished at least as far back as 575 B. C.

Rev. J. Stevenson, D. D., President, Royal Asiatic Society, spoke as follows on the 20th October 1853 and his paper was printed in January 1855.

"As a sect of Digambars has continued to exist among them from of old down to the present day, the only conclusion that is left to us is that the Gymnosophists, whom the Greeks found in Western India, where Digambarism still prevails, were Jains and neither Brahmans nor Buddhists, and that it was a company of Digambars of this sect that Alexander fell in with near Taxiles, one of whom, Calanus, followed him to Persia. The creed has been preached by 24 Tirthankaras in the present cycle, Lord Mahavira being the last."

(4.) What it teaches. To know what this ancient creed teaches us, we have to find the answers to the following questions:—

(1) Who am I? (2) What surrounds us? (3) What is the duty of mine to myself? (4) What is the duty of mine to others?

(1.) The answer to the first question must be: I am soul, not the body. Body is the abode of the soul which is a conscious being.

(a.) Rene Descarte's "*Cogito Ergo sum*" is a well known maxim. "I think, therefore I am." Thus from his very doubt he concluded that it implied thinking, and thinking proved the existence of a thinking soul or individual self.

(b.) Prof. W. D. Henderson in his Biology (pp. 13-14) thus speaks of the distinction between living and non-living matter:—

"With regard to this view of the origin of life in our opinion it has failed to explain many of the features of living matter by purely physical and chemical laws * * * and that even if in the course of a few generations they may show that living matter has been evolved from "inorganic" substances, then we shall find that what we at present consider inorganic is in reality organic matter. Mr. Champat Rai, Barrister-at-Law, a Jain scholar, in his "Key of Knowledge" writes:—"The investigations of the Psychical Research Society has conclusively established the existence of the soul and in some cases even the truth of the theory of transmigration." Again: "From these facts it has been inferred that the soul is quite independent of the body and is made of a substance which completely differs from the matter of the physical organism which it inhabits. Cases are known in which even the memory of the past lives has been claimed to have been recovered more or less fully."

But after all what is the soul? It is conscious. It is not the soul which is angry, proud, greedy and so on. It has infinite powers and qualities. Besides consciousness, some of the chief characteristics of the soul are perfect peace, or freedom from all attachments and happiness. Non-peace is adverse to knowledge, or work of consciousness. We cannot know well when our mind is clouded with passions. But peace helps knowledge. So it is the nature of the soul, and we feel it when calm. Happiness is also in the nature of the soul and can be felt by self-realisation, *i. e.*, by meditation on the pure nature of the soul and to some extent it is felt even when one performs any good action without any desire for personal gain.

The soul has also three attributes like any other substance These are rise, decay and continuity. With reference to its attributes as well as to its substance, it has continuity, but with reference to change of condition, it has rise and decay at the same time. The old state decays and a new one rises. We can see it everywhere. Thus when we see the blossoming of a lotus flower, we find that the matter of the flower is eternal, but there is change in it,—out of the condition in which it remained closed, arises the condition, we call its blossoming. Similarly if we turn cotton to thread, the gross form of cotton is decayed to give rise to the form of thread, the matter of the cotton continuing. This shows

that every substance including the soul is *Nithya* or indestructible, and *Anithya* or destructible, at one and the same time. It is indestructible so far as its substance is concerned and destructible so far as its form and situation are concerned. Though they are adverse to each other, yet they exist in each substance. In order to explain these adverse attributes in a substance, Jainism has got the doctrine of *syadvada, i. e.*, saying from some point of view. The soul is immaterial, without colour, smell, taste and touch, though it occupies the body it possesses. The soul is in reality all knowing, quite peaceful and happy, and impurities are not of its essential nature. Each soul is separate in each body. According to the creed of Jainism, there are an infinity of souls.

I am soul but practically I find it is not always pure. We have impure thoughts and feelings of anger, pride, greed, conceit, etc. These impurities must therefore be due to some foreign matter. It is a fine matter called 'karmic' matter. Every wordly soul has this fine body which is formed every moment by attraction of 'karmic' matter owing to our impure thoughts and feelings. The old 'karmic' matter is leaving the soul every moment after giving its effects, just as the outer body every moment takes air, water, food and enjoys the effects of past food, etc,, in the course of its physical activities. Thus we come to the conclusion that in reality I am pure soul, but from a practical point of view and by our contact with the impurities of 'karmic' matter, I am impure soul.

(2) Around us are many souls like ours with fine and gross bodies. There is also other matter which has colour, smell, taste, and touch in fine and gross forms. There are also other four great substances or entities, *i. e.*, Space giving space or location to all, Time, which is the cause of all change in substances, cause of Motion and Rest which are two immaterial substances, which are the auxiliary cause for motion and rest respectively of both soul and matter. In Jain books, they are called ***Dharmasti Kaya*** and ***Adharmasti Kaya***. So these six substances, soul, matter, space, time, cause of motion and rest are real, indestructible and eternal, and therefore the universe which is composed of them is also eternal.

(3) Duty to self. My duty to self must thus be to rid the soul of its impure associations with a view to realise its essential

nature as peaceful and happy. For this we require pure thought activities unsullied by passion and meditation on the pure nature of the soul and its qualities. The supreme means of attaining purity is concentration of the soul on itself or self-realisation. The lower or subsidiary means of securing the purity of the soul are to be found in the different means of drawing our attention to its qualities. Those who are of the highest order of souls, the saints, go about naked and devote themselves solely to concentration of their minds on the pure nature of the soul, while these who are lay men follow different ways and means: (1) Worship of pure souls by means of meditation on the idols of the great souls who have liberated themselves from the meshes of 'karmic' body through that process and in that posture of the body. Such idols are really emblematic of hero or ideal worship. Just as the image in stone or other material of a king or any other great man standing in a public park is an object of great respect and veneration and helps one to recollect their character, so the images of the great Tirthankars who have freed themselves from the trammels of 'karma', earthly attachments, are also objects of honour and worship and serve to remind us of the pure qualities of their sublime souls. Jaina laymen therefore set up in their temples such images of heroes or ideal men and perform before them daily worship as a means of purifying thoughts and feelings; (2) reading of pure books; (3) attendance on the true leaders to right path; (4) devoting every morning, noon and evening to meditation on the pure soul; (5) practical self control, i. e., control of mind and the appetites by habits of temperance and self-denial or abstinence from intoxicants and narcotics, flesh eating and impure food and drink of all kinds. Touching upon the great question of a vegetable dietary for men, the learned speaker here gave copious quotations from European Doctors who have described the evil effects of meat diet upon the human constitution, physical and mental, incidentally dwelling on the question of the transmigration of the soul. He said that as the soul existed before it took up its abode in its present body, it will exist in future in other habitation as might be determined by its good or bad actions and according to the affinities of the 'karmic' matter which it draws unto itself by its thoughts and activities. So by performance of our duties in life to ourselves

we shall have better and higher bodies. Mr. Champat Rai in his "Key of Knowledge" has the following:—"The fact is, the moment we get rid of the erroneous notion that consciousness can be the product of physical matter of the brain and assign it to its proper place as a reality coeval with matter, and endowed with functions which matter can never perform, we are left with no other alternative than that of continuity of life in both the past and the future." Again Reincarnation is the truth of philosophy as we shall see later, when we come to deal with the theory of "Karma," and to disown its doctrine can only aid in bringing discredit on those who raise their voice against it." Concluding this portion of his speech, the learned speaker said ."this self-concentration, when pure and highest, in saint life, leads to freedom or perfection. It was in this sense that Jesus Christ said,—"Be ye therefore perfect even as your father which is in heaven." "Ye shall know the Truth and Truth shall make you free."

(4) Duty to others. This question can be solved by the great doctrine of non-injury to others. As we want protection from others, we must protect all. As far as it lies in our power, we must abstain from doing injury to men, animals and even trees and do good according to the means we possess. For this we must refrain from useless injuries to men and animals, etc., such as ; (a) killing them for the sake of religious sacrifice or in the name of false piety. It is wrong to think that there can be any good in giving trouble or causing sufferings to others. Government should assist in checking this; (b) Slaughtering them for eating their flesh. Crores of cows and buffaloes, so useful for agriculture and supplying us with milk which sustains our life, specially child life, are slaughtered annually for their flesh or hides or bones; (c) It is also wrong to kill them for sports and fashions. So also we must protect men. Here the speaker referred to the hard lot of labourers every where, specially teagarden coolies in this province, and enjoined upon all to strive to improve the condition of labourers everywhere. We must, he said, make men educated, healthy and moral and self-knowing. Continuing, he asked the Government and men of means in the country to raise money any how, even by levying taxes on the rich, so that every child, boy and girl may be educated. If man is uneducated, he is like a brute and cannot perform man's duties. He also remarked that as in America all forms

of trade in narcotic drugs and intoxicants must be prohibited, specially to boys below the age of majority. As for animals, we may take work from cattle, horses, etc., but we should be kind towards them and properly feed them and never put them under greater burden than they can bear. We should have compassion even for trees and not destroy them uselessly."

Thus, in brief, are the answers to the four great questions raised by Jainism in regard to the fundamental demands of the human soul. These querries are described as the seven tenets of the Jains: (1) Soul, (2) Non-soul, (3) Inflow, (4) Bondage, (5) Checking (6) Destroying, and (7) Freedom or Liberation.

The first two, soul and non-soul, include the six substances mentioned above. The third and fourth show how the soul is bound by good and bad "karmic matter;" the fifth and sixth show the way of the purification of the soul and the seventh one shows the results, that is total freedom. Jainism lays down three jewels or trinity for men's liberation, that is, right belief, right knowledge and right conduct. These three constitute together the Path of Liberation. It means we must believe in the seven "Tattvas" or principles and know them and act according to our might in the line of right conduct.

This in brief is the creed of Lord Sri Rishaba Deva, the first and Lord Mahavira, the twenty fourth and in fact all the other Tirthankaras. Mr. Champat Rai, the great Jaina scholar, thus summarises the gift of Jainism to humanity.—

"We thus turn away from every door with disappointment and inquire of Jainism whether it has any satisfactory answer to the riddle which has baffled every one without exception. It at once introduces us to its six realities without whose aid nothing but confusion can be created. With them, Jainism enables us to comprehend in the fullest possible manner how that which can be called mind from the stand-point of Idealism is a composite substance, how its six aspects are eternal and they produce the entire universe. In short, Jaina philosophy alone furnishes a common platform where all other creeds may meet and grasp each others' hands in the sincere grip of friendship. When we approach religion as humble seekers of Truth and not in the spirit of bigotry, it will be seen that Jainism stands unrivalled among the systems which claim to impart the Truth."

The Presidential Address.*

BY

Champat Rai Jain, Bar-at-Law.

LALA Jagi Mal Ji, Members of the Managing Committee of the Jaina High School Paharee Dhiraj, Ladies and Gentlemen.

First of all let me thank you for your honouring me by asking me to preside on this occasion over this pleasant and auspicious function of the anniversary and prize-distribution of this great educational institution of the Jains of the Imperial Province of Delhi. Believe me I am all the more conscious of the great honour conferred upon me because your choice could have fallen on worthier men much nearer home than Hardoi in Oudh whence you have bid me come.

Next let me congratulate those deserving students of this School who have been awarded prizes of books and other things to-day. Their efforts have borne fruit and they are entitled to rejoice. Those who have striven hard and yet failed to secure a prize will probably have their consolation in the opportunity they have for competing for the same next year, but they should realise that more strenuous effort is needed to carry away the palm. To those who have failed to obtain the pass marks in their examination I have this piece of advice to offer that they should not allow their failure to produce a spirit of dejection or depression in their souls, but removing the obstacles that stood in their way apply themselves with renewed vigour and determination to attain the goal in view. There is none absolutely stupid by nature, so that the most backward boy has only his own laziness and mental distractions to get over to succeed in his examination.

I think the staff also have to be congratulated on the excellent results which are evident from the percentage of success. Their good work is evident all round, and it is to their credit that this

*delivered on the occasion of the Prize distribution of the Jaina Anglo-Sanskrit High-School Delhi, on 11th and 12th April 1920.

Jaina School is second to none in any of those matters, efficiency, cleanliness and the like, in which consists the quality of excellence in an educational institution of this kind.

I now pass on to the more important subject of the method of instruction. Some years ago I was given an opportunity by my excellent friend Lala Jaggi Mal Ji, of actually witnessing the different classes at work, as it were, and had then a good opportunity of following the method in vogue in this place; and what I saw then impressed me well in favour of the system followed here, in as much as it directly aimed at bringing out and developing the student's own native wit instead of strangling and choking it by cramming it full of disarranged misunderstood figures and facts. I think it is high time that people recognised that the cash-value of education lay not so much in the amount of learning that was or could be forced down the throat of a pupil as in the development of a capacity for the application of knowledge acquired along with its acquisition. As a proof of the excellent method of instruction employed by this Jaina institution I may mention the fact that Logic will be taught here in the ninth and tenth classes this year, whereas in other places and institutions it is reserved for College Students alone. It is not that school boys are incapable of understanding Logic when properly taught but that the Logic that is taught in other institutions is dressed up in such artificial forms and formulas that even College Students find it no easy task to follow. I consider it very necessary to impart instruction to our boys and girls in Logic at an early period of life to develop their power of reasoning and to make them rational and reasonable; and I also think that it can be taught to moderately intelligent children when they are about 12 or 13 years of age.

The simplicity of the course of instruction in Logic may be demonstrated by calling up a certain number—say half a dozen of boys from the 8th class and by putting to them the following or other similar questions, with necessary variations :—

(1) To-day is Sunday: what will it be to-morrow?

(2) You say it will be Monday to-morrow: can you tell me why it will not be Tuesday, Saturday or any other day of the week than Monday?

The replies of 4 at least out of the 6 boys, to these questions, it will be seen, will be to the effect that a Sunday is *always*

followed by a Monday and *never* by any other day. The remaining two boys will also be found to understand the principle underlying the inference, but might not be able to give it expression in definite language. Now put the following additional questions to those boys and note down their answers as before:

(1) I have a watch in my pocket: can you tell me whether it is made of gold or not?

(2) If you cannot say whether it is made of gold or not, is it not because there is no fixed rule to guide you in the matter?

The replies to these two sets of questions yield the guiding principle in Logic, namely, that an inference can be drawn only when a given fact *always* occurs in relation to a certain other fact or facts, so that given the one of them the other or others must also be there. This is termed *Vyâpti* or Logical relation, and constitutes the *Alpha* and *Omega* of Logic and practically exhausts the subject, leaving only the different kinds of *Vyâpti* to be ascertained and their bearing on affirmative and negative premises and conclusions to be determined. There are six or seven kinds of *Vyâptis* in all and their variations only number 22 so that if one kind of *Vyâpti* is taken up and dwelt upon every day, the whole subject can be finished in less than one month with ease and without resort to cramming. At the end of this period the child, if properly taught, should be able not only to draw a Logical inference, but, also, to understand and to some extent even to criticise any technical definitions which he may be called upon to commit to memory. Such is the scheme of instruction which I would like to see prevailing in all educational institutions of the fnture.

I must now turn to those who have completed their studies in this school and are going to leave us. Some of them will, no doubt, pursue their studies elsewhere, but the rest go out into the world to learn their lesson of life direct from nature, and it is with them that I am principally concerned at present, though my observations apply equally to all students and others who are entering or are about to enter the world characterised by a deadly struggle for existence where none but the fittest may survive, as modern Science with characteristic callousness proclaims. This world of ours, as you will soon learn for yourselves—and let me

hope without having to pay too heavily for your wisdom—abounds in robbers and dacoits who rob you of your goods by brute force on the one hand, and on the other, is full of men and women who will steal your all by deceit, underhanded cunning and other forms of cheating. Mercy and pity are here either altogether unknown or only meant to mask hypocrisy and vice under their cloaks. No doubt you will sometimes come across a genuine case of philanthrophy here and there, but it will be only occasionally and not as a rule. In many cases you will perceive villainy and evil flourishing and waxing strong, and honesty and virtue going to the wall. The actual experience of the world, in a word, you will find somewhat in the nature of a staggering blow to your notions about the goodness of man formed by you in your innocence and the seclusion of your school life.

Here you have heard meekness praised, virtue admired, duty held in esteem, and salvation set up as the highest ideal. Honesty and straightforwardness have been extolled before you and you have learnt to be gentle and forgiving. With a heart that is ready to bleed at the suffering of others you have acquired the impulse to relieve distress in so far as it lies in your power to do so. In a word, you have been trained and brought up in an atmosphere which knows nothing of the stern struggle for existence that actually characterises the world outside. The problem before you to-day, therefore, is how to reconcile the stupendous disharmony that exists between what is desirable aud desired and actuality or fact?

The subject resolves itself into two parts, namely, (1) how to improve the nature of our surroundings, and (2) how to regulate our own lives so as to mix in the world and yet not imbibe its evil ourselves.

You will see that these are the two main questions which, in one way or another, lie at the bottom of all movements of reform that have been set in motion in different countries, at different times. If you will now analyse the causes which brought them to nought, you will not fail to notice that their failure was due to an almost exclusive attention to the first of these points, namely, how to improve our surroundings? and to their ignoring the second. The fact is that we all want to improve others but not ourselves,

and as we are ourselves the most important parts of things and institutions that need reform, it is inevitable that our efforts should miscarry unless they are applied to No. 1 in the first instance. The first lesson of life to be learnt, therefore, is that whenever you wish to improve the condition of anything, you should begin by putting your house in order first of all.

Now reform is of three kinds, namely,

(1) Political,

(2) Social, and

(3) Religious.

I shall deal with all these three forms of reform briefly here. To begin with Political reform, it is evident that most of our complaints would disappear if we had individually

(a) a heavy well-lined purse,

(b) a strong arm to protect our rights and to knock down aggression and arrogance,

(c) a powerful, mature mind, able to understand its own good, and

(d) an iron will, born of self-denial, that will adhere to what is right and eschew crookedness and temptation.

Now, gentlemen, I hold that each and every one of these things depends on your own exertion and cannot be granted, as a boon, by any Government whether indigenous or foreign. It is true that an unsympathetic Government can, to a certain extent, impose conditions upon a nation's efforts that are of a nature likely to paralyse its growth, but reflection will show that this is possible to a very limited extent, and then only in dealing with those who possess none of the last three requisites enumerated above. The political problem of India is, no doubt, not solved in its entirety by the above considerations, but it is clear that very little more is needed to cemplete the picture of national prosperity. As for our relations with our western rulers there can be no doubt whatsoever that it is to the mutual advantage of England and India both, that the Indians should look upon and should be invited and encouraged to look upon themselves as members of a vast Empire with whose destiny their own fate is linked indissolubly, at least for the present. It will be your bounden duty

as citizens of this great Empire to foster the political friendship between the two countries and to see that every word and action of yours tends to strengthen this union even when you feel bound most emphatically to differ from the British Statesmen in certain particulars. Remember that the worst consequence of a blunder means no more than the loss of a country to England, but for you it might mean anything up to extinction out and out. Reconstruction and Co-operation must be your watch-word in politics for this reason. Above all the attempt to force a decision with the show of force—especially with the show of impotent force—is the worst kind of move in politics, for it provokes retaliation which under the sanction of authority is likely to out-Herod Herod in frightfulness. As for Social Reform, the most important thing to know is that unless you raise the status of your women all your best efforts in that direction are bound to fail. You have just simply to glance round to be convinced of the fact that wherever feminine influence is not allowed to soften the hearts of the sterner sex there civilisation is either totally conspicuous by its absence or is of a type that is scarcely distinguishable from savagery and barbarism. The woman is intended by nature to be a real companion to man in life, and if she is not, you must raise her up to that level. You must, therefore, set your hearts against the *purdah* system and early marriage both, as they are opposed to female progress, and should do all you can to educate your sisters and daughters. Your reward will be the sweetening of your home life in due course of time.

With regard to religious reform, the most deplorable feature of the thing is that people have generally no idea of what religion means. You who have been educated in a Jaina institution know that religion is a Science, and as such above reform. One might as well talk of reforming physics or mathematics. The only place where reform is needed in religion is in the language of mysticism which says one thing and means another. Your duty here also is clear: to re-establish the scientific truth as taught by the *Tirthamkaras* and to dispel the ignorance of others. As for the *non-Jainas*, I think they would willingly accept the scientific explanation of Jainism if they only understood their own creeds. The study of comparative religion will prove to be of the utmost value in the ascertainment of truth, and you should popularise it as

much as lies in your power. Your attitude in matters religious should be characterised by toleration and sympathy, but without compromising the truth itself.

So much for the reforming of others. As for the clash of ideals with reference to one's own self, you will notice that all kinds of ideals fall under the following four categories:—

1. *Dharma*, (religion or merit),
2. *Artha*, (wealth and affluence),
3. *Kâma*, (pleasure), and
4. *Moksha*, (salvation).

Now, the rule with regard to these four kinds of ideals is that the first three are meant for the house-holder and the fourth exclusively for the *Sadhu* who has completely withdrawn himself from the world. This rule at once furnishes an easy solution of all those grave difficulties of life which arise in connection with the putting into practice of such religious injunctions as offering the other cheek, the selling off and giving away of everything to charity, and the like.

There are not many who can make these commandments their mottoes in daily life, and it has always been a difficult question with the non-Jainas as to what might be the cash-value of such injunctions when practically no body can live up to them. The fact is that they are only meant for the man who has passed the house-holder's stage and has stepped or is about to step into *Sannyâsa* (the condition of existence as a wandering homeless monk). If the house-holder did not resist evil or gave away his cloak also on being asked to part with his coat, the whole world would be over-run by evil and there would be an end to religion itself and to its votaries; but no harm can possibly accrue to society and *Dharma* (religion) if the saintly few who had renounced all interest in the various concerns of life adopted them as the guiding principles of their lives. For this reason the *Sâdhu* will turn the other cheek when smitten on one, but the layman will defend his rights and fight for what is his due. As the *Sadhu* has severed his connection with the world where men seek merit (*Dharma*), affluence (*Artha*) and pleasure (*Kâma*), the only ideal left to him to aspire after is *Moksha*, the state of eternal

tranquillity and joy in *Nirvana*, on the other side of the troublous sea of *Samsâra* ; i.e., (transmigration).

The householder, who also aspires for *Moksha*, in the long run, knows that it cannot be obtained except by severe self-discipline of a type which is not attainable by him as a layman. He therefore only aspires to perfect himself in the first instance in his own *Dharma* (duties), so that he may reach *Sannyâsa* in due course of time. The merit to be acquired by leading the life of a *Sravaka* (house-holder), as enjoined in the Scriptures, even if death occur before *Sannyâsa* is attained, is sure to lead to happy prosperous circumstances and surroundings in the next birth, and thus enable the soul to achieve its object in one or more incarnations with ease. You will now understand why all religions preach with one voice:

"Lay not up for yourself treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. VI. 19-20).

As wealth passes not the barrier of the grave, but merit does, it is enjoined:

"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth—" (Luke XII, 33).

As for the conflict between the different ideals, of a layman's life, *Kâma*, no doubt, regards the world as full of beauty and joy and longs for the pleasures which it can afford, but reason tells us that all these alluring visions of a beautiful world are liable to be speedily dispelled unless we possess or procure the means to pay for our joys. Thus *Kâma* must be subordinated to wealth and to those other things and principles—observance of the rules of moral and social codes and the like—which are necessary for the acquisition of wealth. These are collectively known as *Artha* (wealth, affluence or prosperity) and have to be observed if we are not to come to grief suddenly in our headlong rush for worldly pleasures and lusts.

Indiscriminate indulgence is opposed to every form of civilisation, with this difference that in its non-Indian type the fabric of

society is grounded almost exclusively on considerations of temporal good while the Indian system aimed at a wider scope and greater consistency by including within its all-embracing ambit the future well-being of the soul as a migrating ego. For this reason while legal prohibition in respect of sexual indulgence stops short with adultery and rape, and while society is not quite intolerant of concubinage, though it looks upon it with disfavour, religion goes beyond both law and society and imposes various kinds of limitations on connubial freedom itself, finally enjoining nothing short of complete abstention in *Sannyâsa*. The principle underlying the injunction is that *Kâma* and *Artha* in any particular incarnation of the soul depend upon and are obtained by the force of *punya* (religious merit) acquired in a previous life, so that those who do not acquire spiritual merit, which means the spirit of renunciation, here in this life, will find themselves stranded in adversity hereafter.

We thus perceive that there is no real disharmony in a layman's life, nor any conflict between his ideals. The different *Ashramas* or divisions into which the principal Indian religions divide a layman's life are also co-related with different ideals in a scientific way. The child upto the 6th year of his life is too immature to be trained for the house-holder's Dharma and is only moulded into submissiveness by his parents at home. But he is ripe for education on completing the 6th year of his life and is then placed in the charge of a qualified teacher for instruction. In the education that is imparted to him emphasis is laid on spiritual knowledge, so that he should understand Dharma which is to control his future activities in every department of life. Modern education it will be seen differs in this respect from the ancient system, and we see the result in the soul-less type of humanity so much in evidence in the modern European War that will not be easily forgotten for its deeds of frightfulness all round. Another striking particular in respect of which the ancient system differs from the modern is this that while the former insisted upon profundity of thought the latter mainly fosters shallow speech. The most brilliant products of our Universities are men whose intellectualism may be said to possess length and breadth but no depth. This is partly due to the exaggerated emphasis on embellished diction which delights in the employment of borrowed metaphor

and choice phraseology of others, and partly to the enforced slavery of the intellect to a highly tangled and utterly useless system of syllogistical forms that have come to be labelled as Logic.

To revert from the digression, the first *Ashrama* of life namely, the period of studentship was spent in the acquisition of knowledge, spiritual as well as of worldly things. This period generally terminated about the 20th year of the pupil's age and was termed *Brahmacharya*, the pupil observing absolute celibacy throughout.

The next *Ashrama*, termed *Grihastha* (house-holder's stage) commenced with the termination of the age of studentship and usually extended to a point of time when the marks of old age became clearly discernible. This was devoted to the world and to worldly things. Our student is now married and settled down in life. The wife is a desirable companion to the average householder from more than one point of view. The house-holder, therefore, does not observe celibacy, but marries a suitable spouse and thus shields himself from the seducements and temptations of the world. He now devotes his time to the acquisition of wealth which he enjoys in proper ways with his better half, performing all other duties pertaining to civic life as a member of society. As the first rush of excitement of married life subsides into the peaceful tranquillity of domesticity, the house-holder begins to train himself gradually for the next higher *Ashrama*, observing what are known as *Pratimâs*, to develop the spirit of renunciation in his soul. I have no time to describe these *Pratimâs* here, but they qualify a man for the *Vânaprastha Ashrama*, literally, forest-life, hence for a life of detachment or aloofness from the world. This is achieved when the tenth *Pratimâ* is reached. The student who had entered the married life as a house-holder and whom we found engaged in the discharge of his numerous duties as a father, a member of society, a patriot and the like, now feels a marked growing longing to escape from this seething whirl-pool of transmigration, and gradually withdraws himself from all kinds of undertakings and concerns in the world. The *Vânaprastha* period begins about the 50th year of life after suitable provision has been made for the family, and is spent in the training of the mind and body both to bear the severe strain of ascetcism in *Sannyâsa*,

which is the last *Ashrama*. The out-look of life is completely changed now; the earlier ideals are all gone, and the ascetic whole-heartedly aspires for *Moksha* and nothing but *Moksha*. He lingers in the world till he obtains *Nirvâna*, or till death sends him to other regions, where with the merit accumulated by asceticism he begins life afresh, better equipped to combat death and the forces of *Karma* and transmigration.

Such, my friends, is the brief but scientific explanation of the divisions of life in the ancient Indian civilisation, which alone can help us in the speedy realisation of our cherished ideal of eternal felicity and joy. As for disharmony and discord, these are encountered only when things are done topsy-turvy. If you try to climb to the roof by hap-hazard jumps and flights in the air you will certainly come to grief. But this is simply because you do not resort to the ladder which is necessary to maintain the harmony of utility between the several parts of a building. Similarly, the indiscriminate chaotic observance of the rules appertaining to the different *Ashramas* of life is only calculated to lead to trouble. If we would attain to the coveted heights of perfection that we seek we should pass through the different *Ashramas* in their proper order, pausing every now and then to note our shortcomings, and removing them and their causes. Indiscriminate action, the failure to observe the proper order of the numerous stages and steps and even undue haste to pass from one stage into another will only end in bringing discredit upon yourself and your *Dharma*. It is true that we now and then read in our Puranas of men who reached perfection in *Sannyâsa* on the instant, but these are only exceptions. It is obvious that we all cannot hope to attain perfection that way, just as we all cannot expect to become rich like the man who left his home to earn his living, but who met with an accident and fell down in an adjoining field only to discover that he had stumbled on a treasure-trove, so can we not expect to follow the example of those favourites of fortune whose powerful good *Karmas* of an earlier life bore fruit in an instant, on the destruction of the causes of obstruction in the way.

I should now like to point out to you the traditions associated with the institution where you have spent several years of your childhood and pupilage and which some of you are about to leave.

This High School was, no doubt, started only a few years ago, but being imbued with Jaina ideals it is associated with the entire body of the Jaina tradition that has come down to us from times so remote as to be almost beyond modern computation. The term Jaina has always been synonymous in the past with all that is most excellent and superb, the Jainas being noted for their love and aspiration for perfection and for their intolerance of any deficiency in themselves in that respect. That these traditions are maintained in future lies with you who are the future generation. You must see to it that whatever is to be done by you in the future is done in such a way as is fully in keeping with the best of our glorious traditions.

I need hardly add that if you live up to the ideas that you have learnt in this institution and always keep before you the ideals that are placed before you here, there is no doubt but that you will speedily obtain all the most coveted boons in this life, and, untimately, also, *Nirvana,* which is a synonymn for all that is implied in our truest and best conception of divinity and Godhood. And may the glorious Beacon Light of Truth emanating from the Holy Feet of the Worshipful *Tirthamkaras* be ever your guide in joy and in sorrow, in storm, and in calm, leading you from one eminence of greatness and perfection to another till Godhood be attained.

Shri Jaina Dharma Ki Jai.

Jain Literature Society.

LONDON.

Report & Accounts

for the year ending December 31st, 1919.

DR. B. Faddegon's translation of the *Pravacanasâra* announced in our Report for 1918 has made rapid progress, and the MS. is now in the hands of the Society.

Prof. SUALI's work upon the *Saddarsana-samuccaya* is still delayed by post bellum conditions.

During the year 1919, the Society received a donation of £7 from Mr. Bhairun Dan Jaini, £1 5s. from Mr. Karpoor Chandra Patana Jain, and £2 from Mr. Kesharlal Ajmera; the interest on

money deposited at the Bank amounts for the same year to £5 11s. 7d., and £1 10. 9d. was spent on Printing and Stationery, leaving £14 5s. 10d. to add to the General Account which on January 1st, 1919, stood at £42 15s. 3d. and is consequently now £57 1s. 1d.

During the year 1918 eleven copies of "The Outlines of Jainism" were sold, realizing £1 7s. 6d. net.

Balance Sheet at 31st December 1919.

Capital & Liabilities.	£	s.	d.	Assets.	£	s.	d.
Special Funds	175	0	0	Bank Deposit Account	175	0	0
General Account	57	1	1	,, Current ,,	54	14	6
Amount Advanced "Outlines of Jainism"	45	0	0	Cash in Hand	8	14	8
				"Outlines of Jainism"	38	11	11
	£277	1	1		£277	1	1

January 1920.

Examined and found correct.

Hon. Sec. H. WARREN,
84, Shelgate Road,
London. S. W. 11.

G. H. SHEPHERD,
Chartered Accountant
(Hon. Auditor.)
15, Larkdale St., Nottingham,
20th January, 1920.

Mahamahopadhyaya Dr. Satish Chandra Vidya-bhushana,

M.A., Ph.D., M.R.A.S., F.A.S.B., Siddhant Mahodadhi.

Principal Samskrit College, Calcutta.

IT is our sad duty to mourn in this issue of the sad, sudden, and premature death of a renowned scholar, who had made Jain Logic a special subject of his study. In his book on "Indian Logic," he has assigned a high place to Jain Logic. He was contemplating a traslation in English of *Nyaya Vinishchayâlankâra* by Swami Akalankadeva. He translated *Nyayavatâra,* an ancient work on Jaina Logic, into English, and introduced Jain text books, and Degrees in Jaina Grammar, Logic, and Literature in the Samskrit College at Calcutta. In 1913 he presided at the Jaina Mahotsava at Benares, and in his Presidential address he

distinguished Indrabhuti Gautama, Ganadhara of Lord Mahavira, from Gautama Buddha, and Akshapada Gautama, of the Nyaya Sutras. He found references to Jaina doctrines in Tripitakas, the canonical books of the Buddhists, and he ridiculed the queer notion that Jainism was a mere off-shoot of Buddhism in the 8th Century A.D. when Buddhism was languishing in decline, and felt astonished that it was seriously entertained by persons who were expected to have known better, but did not. In the same address speaking of the Bharat Jaina Mahamandal, the All-India Jaina Association, he said that 'it gave the first impulse to all progressive movements in the Jaina Community, and through its organ, the JAINA GAZETTE supplied motive power and vital energy to all Jain movements in India.' The Mahamandal, conferred upon him the title of 'Siddhant Mahodadhi.' Born in 1864, he achieved high scholastic distinctions at the Krishnanagar College, where he was appointed a Professor. He has left a widow, five sons and a daughter to mourn his loss, and our heartfelt sympathies go to them in their sad bereavement.

AJIT PRASADA.

Notes and News.

Mahatma Gandhi presiding on the occasion of the Mahavira Jayanti Celebration at Ahmedabad, paid a glowing tribute to the Universality of the Jain Principle of Ahimsa, which fitted it for being the World-Religion

* * *

Rai Bahadur Sultan Singh, a leading reis of Delhi, was at home to a large number of his European and Indian friends on 5th evening. Amongst those present were Mrs. Hailey, Mr. Barren, Chief Cemmissioner, Delhi, Dr. Platt, M. D. and almost all of local reises. Rai Bahadur Sultan Singh left India on the 12th April for England via Japan and America. We wish him a successful and happy voyage.

* * *

During the last 3 months there have been numerous marriages celebrated among Jain families of all ranks and position; and now we find an announcement of a marriage between the Son of Rai Bahadur Seth Tikam Soni of Ajmere, and the daughter of Sir Seth Hukmchand of Indore. Thousands of rupees have been spent in each one of them, and lakhs will be spent in the marriage last announced. May we suggest, once again, that the charities on these marriage occasions may take a form of permanent utility to the community, or the public.

* * *

Mr. G. W. Lamplengh, President of the Geological Society gave a vivid description of "what England looked like about 30,000 years ago, at the glacial

period. The island was about one fifth of its present size, and the elephant and rhinoceros stalked the land." (Pioneer.). This should give room for thought to those who believe that the world was created only about 4,000 years ago; and a set back to the creation theory altogether.

* * *

His Highness the Maharaja of Nawanagar has agreed to represent India on the International Committee of Olympic Games in Belgium this year. Various Indian teams will be going to Belgium to enter the competition. Belgium has so soon after the War recovered leisure to organise a Game Exhibition, the like of which has no parallel in historical India ancient or modern. May one hope for a time when India will be in a position to invite foreigners to join in any organisation on terms of equality.

In this connection we are also glad to hear that Master Chaugle of Belgaum who stood first in the Mile Race at Simla also proceeds to Belgium as a competitor. We wish him all happiness and success.

* * *

The Hon'ble Mr. Fuzl-ul-Hug presiding at the Bengal Provincial Conference at Midnapore, deplored the absence of a leader, or what was worse, the fact that they had so many leaders that they did not know whom to follow.

Here is a point which requires serious and anxious consideration. The one distinctive and all-prominent quality of a leader sheuld be his "selflessness." The leader should be one who has finished his life's work for himself, and his remaining life should be wholly and solely devoted to the organisation or institution which he is to lead. This can hardly be said of many of the present-day leaders, whose leadership has been to them a financial success, and has placed them in a position to help their friends and relations to good positions and offices. The little political life in the country is due to the selfless few whose names are too sacred to be mentioned.

In the Jain community there is hardly one who can be called a "selfless" worker. The persons who control Jain institutions have all their private small ends to serve, excepting only Brahmachari Sital Prasada jee. The names of Pandit Arjunlal Sethi, and Mahatma Bhagwandin also come to our mind in this connection, but the Jain community has net yet appreciated the work of either of them.

* * *

We are grieved to learn the sad death of Lala Mehra Chandra which occurred at Lahore on the 13th April. He was a leading member of the Lahore Jain Community and a prominent worker in the Panjab Sthanakvasi Jain Sabha. He was the President of the Ludhiana Jain Conference. His charities took a useful direction. He built a room in the Amar Jain Hostel, and gave away a few thousand rupees shortly before his death. He had liberal views in matters of social reform. He was eighty years of age. His death is a loss to the community. Our sincere sympathies go to the bereaved members of his family.

* * *

We are sorely grieved to hear of the death of Mr. S. Ramanujam F.R.S., who was recently elecled to a fellowship of the Trinity College Cambridge. Our National Karma is still on the descending arc, and it is not seldom that our best men, and the hope and pride of India are carried away in the prime of life.

* * *

Cost of Newspapers :—The "Newspaper World," a leading technical journal, writes:—"In view of the existing pulp scarcity and paper cost—to say nothing of wages and other increases—an early all-round advance in the price of newspaper and other periodical publications would seem to be inevitable."

The "Times of India" says:—"Reports from the world's various paper markets show a very serious shortage of paper of all kinds amounting to a paper famine. Paper mills in America, England, and Scandinavia are booked up for periods varying from one to two years. Prices are at present anything from six to nine times higher than they were before the war and are rising every week. Newspaper which in London could in 1914 be had for an anna or a trifle more per pound is now quoted at eight annas and is likely to go up to twelve. Many American and Canadian papers announce that owing to the shortage of paper they will be obliged to discontinue publication of advertisements, Other papers are limiting their sizes and circulation. Many French papers have announced an increase of 100 per cent. in their rates of subscription and this applies to papers in other parts of the world. The outlook is a serious one both for the paper trade and the public."

It is needless to point out here that the Jaina Gazette also is conducted with very great difficulty since the cost of paper and labour is very high. Despite this increase in the cost of production we are sstrongiy against increasing the subscription to our Journal which will be taxing both the rich and the poor subscribers all alike. Therefore the only way to meet the high cost of production without increasing the rates of subscription is to raise the number of subscribers. This can very easily be done if only every one of our subscribers make it a point to enlist at least one other new subscriber. This much help on the part of our subscribers will double the number of subscribers to our Journal in a very short time and will thus enable us to conduct the Journal without increasing our subscription which is of course very low. Voluntary Donations to the Jaina Gazette on the occasion of feasts and festivities, meetings and marriages from all the well-wishers of our community will be greatly welcome. Every effort is being made to improve the usefulness of this Journal but the real improvement depends on the support and patronage which is extended to it by the Jaina Public.

* * *

Mr. L. Tekchand Jain, Hon. Secretary of the S. S. Jain Sabha, Punjab, has sent us Rs. 5, the amount being given as a donation by L. Hazari Lal Kuljas Rai Jain of Sialkot on the occasion of the marriage of his son. We thank the donor for his well-directed gift.

* * *

A very picturesque and palatial temple has been rebuilt by Seth Dayachand of Calcutta at the Belgachia Garden Temple (Calcutta). The cost of building it is estimated to be Rs. 125000. The Pratistha Ceremony of the same took place on 25-1-20. The Divine Service was guided by Nyaya Diwakara Pandit Pannalal Jain. More than 5000 men and women attended.

Another temple has been rebuilt by Seth Jamunadhas in Calcutta at a cost of Rs. 20000

We thank these generous-hearted gentlemen for their munificient charities. And we also take this opportunity to point out that there are many other serious problems awaiting solutions at the doors of these liberal-minded Seths of our Community.

One of these problems namely the educational advancement of our fellowmen is worthy of the immediate and whole-hearted help of all the learned and rich Seths of our Community. The importance of Education need not be over-emphasised here in this twentieth century, but the following words of Milton come to our memory hinting at the fact that fostering education or learning (by way of building Schools, Boardings etc., giving Scholarships) is as much a religious function as building a sanctuary. "The end of learning is, to know God; and out of that knowledge to love him, and to imitate him, as we may the nearest by possessing our souls of true virtue."

* * *

The Jain Literature Society, London, is doing much useful work as may be seen from its annual report so kindly sent to us by Mr. Herbert Warren and published elsewhere. The noble work of this Society i.e., the publication of the Jaina Siddhanta with authoritative notes and commentaries, will be greatly facilitated if both the learned and rich men of our Community co-operate with our European brethren and render both literary and monetary help to the Society. We wish it all vigour, activity and success.

* * *

We are plearsed to notice the raising of the Delhi Jain Anglo-Vernacular School founded by Lala Jaggi Mal Ji of Pahari-dhiraj to the standard of a High School. It has been named "Hiralal Jain Anglo-Sanskrit High School, Pahari-Dhiraj, Delhi." We would suggest the adoption of a simpler name, such as "Hiralal Jain High School, Delhi." The inaugural address (which we publish on p. 128) was delivered by Mr. Champat Rai Jain, Barrister-at-law, who presided on the occasion. His philosophical address was highly appreciated by the Jain Pandits and the audience.

* * *

We elsewhere publish an excellent and scholarly lecture delivered by that great exponent of Jainism, Brahmachari Sitala Prasadji. We hope that this learned Pandit and scholars like him, will go about all parts of the country and deliver many such useful lectures and thus illumine the whole of our race with the spiritual halo and practical philosophy of this, the most Universal Religion.

A correction ;—for bumiah read bhinnah on p. 101 2nd line from top. (May No.)